NEW YORK HERALD, MONDAY, NOVEMBER IS, 1872 TRIPLE SHEET,

THE SABBATH SERVICES.

The Perpetual Proclamation and Praise of the Paraclete by the People and Preachers. Prosaically and Poetically.

A Sunny Sunday in the Streets and a Solemn One in the Sanctuaries.

Hepworth On the Ashes of the Hub and the Lessons of Its Horrible Visitation.

CHAPIN ON THE CONFLAGRATION.

The Morality of Boston as Compared with the Mad Wickedness of Chicago.

Frothingham Favoring the Mediccre Place of Worldly Position.

The Church for the Five Rundredth Time Likened to a Mustard Seed.

Can There Be Anything New on a Sunday?

POLITICIANS SERMONIZED.

Discourses Delivered Yesterday in Brookiyn and Jersey City by Beecher, Talmage and Father Lory.

The silvery-voiced bells rang out yesterday morning to a clear, sparkling sky and a cheeriui, glowing earth. The air was cold and the edge of the breeze was keen, but the universal sunshine that was poured down by the generous sun glistened through every atom of atmosphere as if it were a dreamy sea studded with gems. Nature, of course, mourning in the parks of the city and on the banks of her skirting rivers, but her funereal garments were of the bright warm tints of Autumn, with russet streaks interspersed, and by the slight snow of Saturday evening they were fringed as with Arctic fur, with delicate flakes of white, that twinkled and blinked in the sun as did the diamonds that seemed scattered over the pale carpeting of the earth. The streets were wet and muddy, but were early filled by the quiet stream of church folks, upon whose faces the brightness of the sky was lightly reflected In gentle smiles. Briskly they wended their toward the solemn portals, while the air was animate with the carollings of the rich-toned bells; but an hour later the streets were almost silent and deserted, while within the sanctified walls of all the metropolitan temples there were sounds of prayer, praise and preaching. It is thus that New York worships, ciad in elegant clothing, in pews more finely upholstered than many of the homes of the occupants, while on the morrow the paths of weary toil and tired thought or selfish pleasure are troducn by the worshippers of to-day, unmindful of the coming in the future of yet another Sabbath. But still the peace and pensive music of yesterday's throng and of yesterday's church bells is not easily dissipated in the memory, and is not without its lasting effect of good upon the sin-laden atmosphere of our great city. The religious services in the various churches

resterday were very well attended, and the sermons were mostly of a very interesting character, as will be seen by the following accounts.

CHURCH OF THE DISCIPLES.

The Boston Fire in its Worldly and Religious Aspects-The Only True Rock of Support-Sermon by Rev. George H. Hepworth.

services yesterday morning at Steinway Hall, where the nucleus of the Church, of the Disciples still meet for their Sunday worship. The eloquent and popular pastor, Rev. George H. Hepworth, preached, and seizing, as he almost always does, the topic of the hour, selected as the subjec of his discourse "Great Ca'amities and their Les sons," a subject, of course, suggested by the late terrible fire in Boston. His text was Judges, xx.

"THE PLAME OF THE CITY ASCENDED UP TO

They had lately, he began, stood in the presence of many and great disasters. Property and life had been destroyed to such an extent that the whole world seemed to be startled. It was only his provlace to speak of it in the light of religion: he left it to the political economists to study the causes, and to the committee of investigation to exam-Ine the subject thoroughly, including that Mansard roofs; and first, mind, religious light, they were taught

THE GREAT BOSTON FIRE, the great lesson of dependence one on another. No one can climb without dragging others up. No one can fall without dragging others down. old question, "Am I my brother's keeper ?" was asked in the fires at Chicago and Boston. The business of a great city resembled a row of bricks, one of which cannot fall without the others falling too. Business men came in contact. What affects one affects another. The welfare of a great city depended more than anything else upon the per-

depended more than anything else upon the personal honor of its merchants—an honor that should have its foundation in the Habdy and the foundation of Christian fatth. No one could rise or fail, or rest of lie idie, but he affected the whole. After enlarging further on this point he took up the characteristic of our national powers of recuperation. While the fire flend burns all our riches, energy and ambition and hope and faith are left, and these are the best riches that men can have. These men are specimens of an American product. They were rich on Saturday night, they were poor on Sunday morning; on Monday morning they began like anew. Thank God for our country, where he is noblest who climbs highest and works hardest; where birth is nothing; where character, action is everything. In this connection he drew a graphic picture of the attempt of a man trying to save a woman's life at the late Boston fire, and how both perished by a wall crushing upon them. No poet would sing his name. He traced our national progress to the system of common schools, and then showed the enervating effect of too assidious attention to business. Our youth are trained in A HOTEED OF EXCITEMENT.

greas to the system of common schools, and then showed the enervating effect of too assidious attention to business. Our youth are trained in A HOTEED OF EXCITEMENT.

He would have reading rooms and gymnasiums where now are rumshops. What was lacking was moral culture. Were they doing their duty toward their children? The seeds of Christian faith should be sown now. He looked in alarm on the steempt to interfere with the little religious instruction given from the desk of our public schools. They should lay their hands on their hearts and swear that the Bible shall not be taken from the public schools. There was no fear of children getting too much religion. They would be thankful if they got any. Finishing this topic of his discourse he proceeded to show

THE UNCERTAINTY OF RICHES
as another lesson of great calamities. If they were to chose any city thought to be safest from a great fire it would have been Boston. The fire flend went there; house after house tumbled to the ground; acre after acre was burned over. What was granited what iron? The fire only stopped at the water's edge. A more elegant portrayal of a great fire can hardly be imagined than that following. From this masterly picture of

THE WREGE OF MATTER.

he turned to cheer his eager spell-bound listeners with a bright and equally cloquent drawn picture of what in this world was real, substantial, perpanent faith in God. Here was a God above

them. There was a Christ above them. Let them lose their money and there is manhood left. Let them stand on the grave and their thoughts are among the stars. The soul was safe with God. He did not feel that he had talked to them as he would like. All he could say in conclusion was to put their trust in Christ Jesus and all would be well.

SEVENTH AVENUE PRESBYTERIAN CHURCH. The Boston Confingration-Its Great Lessons—The Public Press and the Fire— The Morality of the Bostonians Not Better than the Wickedness of the Chicagonne.

The morning services in the Seventh Avenue Presbyterian church were yesterday conducted by the Rev. S. H. Graham. The congregation was large, many having attended for the purpose of hearing the pastor discourse on the great confla-gration that has devastated Boston. The reverend gentleman chose as his text Psalms civ., 4. He commenced his sermon by making allusions to the great effects that sometimes spring from very small and insignificant causes. Only a week ago it was seen how, from a comparatively small beginning, that fire spread throughout Boston which has devastated some of the grandest structures on the Continent. In one hour they have seen what had taken years of husbandry to accumulate completely destroyed by the ravages of fire. The lessons to be derived from that conflagration do not speak simply to the inhabitants of Boston; but it may be contemplated in all the land in which we live, and by the world wherever the news of that great fire has been carried.

THE THREE GREAT LESSONS OF THE FIRE.

Now, it that fire is a minister of God, what does it teach? What service does it render to the cause of the great Author of the universe? These are the questions which a consideration of the great calamity suggests, and it is proper to look at them under three aspects. First, as its natural lessons; second, as its providential lessons; and third, is its gracious or merciful lessons. In the natural lessons we learn how much weaker science is than the laws of nature-that is, God's laws of nature. We live in a land which boasts of ingenuity and skill, and much of the boasting has been vain boasting as the fire in Boston attests. All the resources for the extinction of fire had been procured; all that mechanism and ingenuity could accomplishhad been accomplished, and the people of Boston supposed that they were perfectly safe from any assault that fire might make upon them. And yet God in a single hour proved that the greatest ingenuity and single hour proved that the greatest ingenuity and wisdom of man can suggest is but a drop as compared with the great power of His will. The laws of nature are frequently more powerful than the laws of science, than the ingenuity and skill, and philosophy and wisdom of man. It has been said by those who were capapie of judging that perhaps no city in the land in which we live was so impervious to fire as Boston. And yet what was supposed to be freproof buildings, containing the possessions of the rich ones of the carth, have passed away in one day. There is no exception made to the general principle that the things of this earth do "take to themselves wings and ay away." It teaches the supreme folly of supposing any one rich, and of supposing no one can lose his possessions. People are apt to suppose that they stand in need of nothing; that they are independent of any agency or instrumentality whatever. Why, there is nothing in this world but what is subject to some of the elements that God has in store and which have already utterly destroyed the proudest and greatest and most perfect works of man.

THE PROVIDENTIAL LESSON OF THE FIRE.
The absence of sudering in connection with the late fire is something for which we had reason to be thankful. How different was the case in connection with that calamity which occurred thirteen months ago in Chicago! Well, then, the people of Boston and the other cities have seen, in the absence of that suffering, mercy tempered with justice, and they could see also a cure in connection with these fires. Providence teaches in the late fire not only New York and the adjacent cities, but the whole civilized world, instruction and warning. The lesson is very instructive. The words which we read in these fames are not in italies, but in the largest capitals. Every single word and syllable and letter are made manifest.

THE PIRE HUMBLES BOSTON.

One good thing in connection with that fire is that it has a tendency to humble Boston. It might be that New York must be built upon the Wor wisdom of man can suggest is but a drop as com-

terrible agencies for our destruction. It is well to recognize that while these elements of God are used for His glory, they are also given to mankind for their benefit.

THE DEFICIENCY OF THE PUBLIC PRESS.

In viewing the providence of God in its merciful aspect it is seen that it hits the heart from the creature to the Creator. There was no such confession as that in the secular papers which contained glowing accounts of the catastrophe. It would have been productive of much good has some allusion been made in the daily press to the spiritual aspect of the great conflagration. The press talked about architecture being at fault; but it the fire did not lift the hearts of men from the creature to the Creator and the lesson fails of its results, then the calamity must be turned in some other way and perhaps with greater fires than ever. It Boston does not profit and every nation does not profit through Boston's example—that example which has cost her many millious of dollars—then the lesson of the great fire has failed, it does not teach a great lesson to the people of New York then it may happen that a similar judgment may overcome this city.

Boston is proud of its independence. It does not depend on New York or Philadelphia, and has little dependence on any other city in the world. It hought it was an independency; but what is its independency now? It will be providential to the people of that city if they remember that God's honor and God's truth are far more important than the truth and honor and integrity and intellectuality of Boston or a thousand cities. Boston, with all its morality, was no better than Chicago, with all its morality, was no better than Chicago, with all its morality, was no better than Chicago, with all its morality, was no better than Chicago, with all its morality, was no better than Chicago, with all its morality, was no better than the produce of the complain of their sufferings in view of the absence of religion. God would teach nations and States and individuals and the world had

CHURCH OF THE DIVINE PATERNITY. Dr. Chapin on the Boston Fire-The Lesson To Be Learned from the Great

Dr. Chapin preached at his church, corner of Forty-fith street and Fifth avenue, yesterday morning, on the subject of the Boston fire and other disasters which have recently visited our country, taking for his text Job v., 6:-"Although affliction cometh not forth of the dust, nor doth trouble spring out of the ground."

The book of Job, said the reverend gentleman, is ery from the heart, a story that comes to the business and the bosoms of mankind, a narrative of troubles and sorrows that came trooping toward him and his household thicker than they could be told. In studying it one sits down to ponder over

THE MYSTERY OF EVIL.

There have been many troubles and disasters since the day of Job, but from each and all of them has sprung this question of the mystery of evil. Of one thing only we are certain. In all the great calamities that befall us, as in the daily recurring changes of nature, there is no chance work. There is no chance incident anywhere. The opposit conclusion, if accepted, must imply an atheistical belief. Then there must be intention; and in the intention of the Providence that produces our calamities lies the mystery of evil. Affliction cometh not forth from the dust, neither doth trouble spring out of the ground. These words of old are the words of to-day. They are the assertion of a universal law of Providence, the religious world accepting Providence as a being whose ex-pressed will is the meaning of the law. While this universal law is true of the material world, it

is equally true concerning the moral world, the world of mind, of man; and as the mightlest forces of nature are invisible, so an invisible purpose ac-tuates the deeds of a man's life. What is it that

WHAT WE CALL HISTORY?

world of mind, of man; and as the mightiest forces of nature are invisible, so an invisible purpose actuates the decids of a man's life. What is it that makes

What we call this mystible, what is it that makes

This invisible purpose running through the lives of men and of nations. The heroism of one man, the meanness, the tyranny of another, the imbecility of a third, are smelled by grand historical mechanism into results, and what saves the product but this invisible purpose, toward which the universal law of the moral world is guided? No great public occurrence can be called either accidental or inscrutable. It is one of a series that lave come in their turn for six thousand or six million years, and it means that Providence is untiringly carrying out its great purposes. It seems that misortunes gather together like birds swooping to their proy. The homely sayings, "Misortunes never come singly," "It never rains but it pours," illustrate a truth that has been exemplified through all ages. The present time seems to be

A CYCLE OF CATASTROPHE.

The volcano, the earthquake, the tempest, the flood, have all scourged the world in their various ways, and within a year the Eastern and the Western horizons of our own country have been lighted by the blaze of disastrous fires. There is one trenchant lesson all these teach us at once. They teach that there is a Power above and beyond us against whom we can do nothing; that we stand upon ground which is insecure; that we own trensures which will fade, and that our granite mansions will melt if that something above so wills, and that we are as naught before it. As to those who are

FLEPANT WITH THE WORD JUDGMENT, let the lesson of the mecessity of human care and watoliatiness. Is it a mystery that the plaque should show subject the from the mist of the terrible cartiquake. But these great enamities teach us also the lesson of the mecessity of human care and watoliatiness. Is it a mystery that the plaque should show subserved by these great datastrophes. The individual m

ST. FRANCIS XAVIER'S CHURCH.

Sermon by the Rev. Father Merrick, S. J.-What Constitutes a Catholic!-Is there Salvation Outside the Catholic

The sermon at this church yesterday was preached by the Rev. Father Merrick, who took for is text that portion of the Gospel of the day which reads, "The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field; which is the least, indeed, of all seed; but when it is grown up it is greater than all seeds, and becometh a tree so that the birds of the air come and dwell in the branches thereof." The Saviour, said the reverend gentleman, spoke in parables, as was the custom of the people of the East. It was by means of parables that the people were taught in everything, and in speaking to them in the parable of the mustard seed the Saviour did that which would have the most certain effect upon His hearers. The mustard seed spoken of was the Word of God, the great tree which sprang from it the Church of Christ, and the birds that flocked to its branches were the true Christian members of that Church-the children of

THE ELECT OF HEAVEN.

The reverend Father then went on at considerable ength, arguing to show that the Roman Catholic Church was the only true Church. It it was not the true Church then there was no God. Outside of the Catholic Church there was no salvation. This was an article of faith in the Church, and every Catholic was bound to believe it. But it to speak, a soul and body, and that Catholics might belong to the body without belonging to the soul. and that non-Catholics might in reality belong to the soul and yet not belong to the body. In other words, it did not follow that because a man was a Catholic and outwardly practised all that his re-ligion exacted of him he was any surer of his sal-

moved mountains, and to all appearances was
A GOOD CHRISTIAN,
he was certain, if he died in that state, to be alone cannot secure our eternal salvation.

GOOD WORKS
must accompany faith, and without good works must accompany faith, and without good works and laith combined it was impossible to please God. Now as to the non-Catholics who belonged in reality to the soul of the Catholic Church. There were undoubtedly many persons who were not Catholics as Iar as attending the services in a Catholic shurch were concerned, and wno of course did not partake of the sacraments, who were in reality Catholics. The teaching of the Church hat outside of the Catholic Church nobody could be saved did not mean that everybody who was not a Catholic would be damned; that because a man was a Presbyterian, a Methodist, an Episcopalian or because he belonged to any Protestant sect, he was necessarily doomed to go to hell. Such was not the teaching of the Catholic Church, As he had said before there were those who belonged to the soul of the Church and not to the body. These were in reality Catholics. True they might not "belong" to the Catholic Church as the term is generally understood, but they were for all that Catholic in the true sense the Church means it to be understood. And who were these Catholics who did not "belong" to the Church and yet were Catholics? They were those who led good lives, who believed in Christ and were ignorant of the fact that the Catholic Church was the only true Church; who, in other words, were anxious to be right and who prayed to God and strove to find out whether who, in other words, were anxious to be right and who prayed to God and strove to find out whether the religion they followed was really the right one, and, who, if they became convinced that the Cath-

the religion they followed was really the right one, and, who, if they became convinced that the Catholic Church was THE ONLY TRUE CHURCH, Would join her communion. These were really in the eyes of the Church Catholics. Still this is no reason why those outside of the pale of the Church should think that they were all right and that they could secure their saivation as easily out of it as in it; for those only who did not deceive themselves into the belief that they could jog along through life on any road and yet reach heaven were Catholics belonging to the soul of the Church, though not to the body. And it was easy to deceive ourselves into this kind of belief. We were living in an age of infidelity, of materialism, of anti-religion. We could easily deceive ourselves by our self-love by our ambition, by our vanity, by our love of the applause of the world, into the belief that because we did no great wrong to anybody.

WENT TO CHURCH REGULARLY,
and to all outward appearances were good Christians, had faith in all that the Church teaches and yet inwardly were guilty of some mortal sin, we would be saved. A man of that stamp, even though he was a member of the Catholic Church as far as outward signs went, was not a Catholic. Better far that a man were a wild Indian, born in the ignorance of the wilderness and ignorant of the Word of God, than to be a Catholic only in name in a great city where his mode of life would scandalize other souls that God desired to save. To be pleasing to God, to make our salvation sure, we should have charity in our hearts—the love of God above all things. He who had this must be a believer in God and would do good works, and live a life outwardly and inwardly that God would rewardly a lile of eternal happiness. We might by being Catholics outwardly only deceive ourselves; but we could not deceive God. He alone knew our immost thoughts—our most secret actions. By them as well as by our actions that our neighbors could bear witness to we should be judged. The reverend Father then clos

Neither Poverty Nor Wealth Desirable for Mankind-The Advantages of the Poor Over the Rich-The Poor Women of America-Sermon by the Rev. O. B. Frothingham.

The hall looked very well yesterday, having, since last Sabbath, received a new frescoing; and,

contrary to what might have been expected from the sudden change of weather, contained an unusually large congregation. Mr. Frothingham preached on

having for his text Proverbs, xxx., 8, 9—"Give me neither poverty nor riches," &c. These words are ascribed to Agur; but who he was nobody knows. The remarkable thing about this prayer is its motive. It is a common thing to deprecate poverty, and a few deprecate wealth; but it is not a common thing for one to think as Agur did. each season in its turn; he would not be eternally pinched with cold nor parched with heat. And Agur is right. The extremes of poverty are no more to be dreaded than the extremes of wealth. Look at the Esquimaux. His Summer is too short for the ripening of fruit and vegetables. Their for the ripening of fruit and vegetables. Their being has no development. They have no time to cultivate their mind, their civilization, their religion. So with the other extreme. The South Sea Islander has nothing to think of. His tood is the truit; his covering is the leaves. What inducem in that he for work? They have no religion, but overwhelming superstition. They have no literature, no science, no art and civilization. Men speak of the virtue of the poor.

THE EXTIRME OF THE FOOR HAVE NO VIRTUE. They cannot afford it. Conscience is too expensive. They must struggle for life. All their aculties are tuned to instruments for gain. Among the rich is character any riper? Bo you find the rich leading the great reforms? No, they have not time. God is merely the grand maker of all, and they morely

God is merely the grand maker of all, and they merely
merely
TAKE CHRIST INTO A PARTNERSHIP
with their joys. It is only in temperature that
things are evenly balanced for the development of
mankind. With the extremes of wealth and
poverty we have nothing. What are the poor—
what are the rich? Are the poor dependent and
the rich independent? Nobody is taken up in arms
and carried through the world, and if A fails B is
ruined. Another definition is that the poor man's
struggle is hard and desperate, while the rich
man's labor is light and his profits large. What
happened in Chicago a year ago, and in

BOSTON SEVEN DAYS AGO?
The poor man is he who struggles for life; the
rich man is he who lives without a stroke of labor.
The man with little means but with 1ew wants is a
rich man, and the man with a million but who
has to work is a poor man. The question is which
state is more felicitous, those who have great labor
and large profits and those who have great labor
and small profits? Happiness is the feeling we
have of things about us. It is the titiliation of fortune. Happiness depends much upon nealth, and
who shall say that the poor have not 2s much health

have of things about us. It is the titillation of fortune. Happiness depends much upon neath, and
who shall say that the poor have not as much health
as the rich? Happiness depends upon temperament, the habit of rejocing when joyous things
come on and of hopefully facing a darkened future,
and who shall say that the poor have not as good
temperaments as the rich? But they are
most in the way of overcoming intelicity
who are busy. Even men of meiancholy temperaments rise above it all in
stringent emergancies. And I believe that there is
more real sachess among the rich than among the
poor. The rich can rub their wounds; the poor
have no time for such an indulgence. And this is a
reason why the women of America are so affected
with

They are so dependent. Give them employment, and this vacuity quickly vanishes. And I therefore believe that the poor have the advantage of the rich in point of temperament. They have still another advantage. Happiness depends upon the faculty of being surprised. The rich man, who always has what he desires, en oys but a monotonous existence. Everything that a poor man adds to his store is a goal attained. And the poor have the greatest chances for the highest human development. Christ's disciples were fishermen and taxgatherers; Christ himself was a carpenter's son.

ST. STEPHEN'S CHURCH.

Sermon by the Rev. Father Glackmeyer-Progress of the Mission-The Parable of the Mustard Seed Again-An Appeal to

At St. Stephen's church, Twenty-eighth street, large congregations attended each of the masses yesterday morning. The numbers in attendance at the high mass, which was celebrated at half-past ten o'clock by the Rev. Father Flynn, filled the church in every part, galleries, aisles and transept being crowded. These extraordinary audiences were due to the mission now being given in this church by the Jesuit Fathers, under the leadership of the eloquent and learned Father Glackmeyer. But not only at the services yesterday has the mission attracted thousands to the religious exercises and sermons, but every day for the past two weeks the church and basement chapel have been overfilled with persons approaching the sacrament of penance and participating in the various duties prescribed by the missionaries. During the past two weeks the mission was conducted exclusively for women, and

THE FAIR SEX came hither from all parts of the city to unburden themselves of their manifold peccadilloes and acquire that strength of heart and patient forbearance which, it is said, eventually lead back from wayward ways the very unruly lords of creation. For the ensuing two weeks the Fathers will devote themselves entirely to the instruction of Fathers will therefore be given to men exclusively.

A mass will be celebrated each morning at five o'clock, without any instruction, so that workingmen can attend and be able after the mass to get to work at the same hours as heretofore. Confessions will be heard every day from four o'clock in the morning until midnight. The enthusiasm manifested by the people attending the mission is something wonderful.

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OLD ASSENTEES

from church people, who had begun to think that religion was all a humbug, have been brought back to penitence and grace by the almost magic induence of the mission exercises. There is a something in the missionary's preaching unlike the ordinary discourse on the ordinary Sunday. The mission and all its surroundings seem to possess most peculiar induences; but the missionary preaching in itself is a leature that is almost inspiring in the sudden efficacy of its appeals and the sincere response it meets in thousands and thousands of hardened consciences. The sermon yesterday morning was preached by the Rev. Father Glackmeyer, who took his text from the Gospel of the day, which narrates

THE PARABLE OF THE MUSTARD SEED.

This familiar parable was eloquently explained by the eminent Jesuit. The subject, so well suited to the mission in which the parish is engaged, was made use of to teach how the Saviour, from His first moments in Bethlehem to His death on Calvary, was the seed that, being put in the earth, grew to a spreading tree, and how in the glorious heaven above as well as in the Christian Church on earth Christ dwelleth, infinite in His amiability, and still showing how the tree has grown from the little seed. The preacher's exposition of the Trinity, of the glory of God in the heavens, of the bests around them, was a powerful passage in the discourse, but not more eloquent than the contrast he drew between the Son of God seated on the right hand of the Father and the Divine Child in the manger, warmed only by the breath of an ox. In speaking of the vanity of the world and how fleeting are its honors and its glory, he alluded to a traveller's visit a few years since to Paris, where the amiable and beautiful Empress reigned in the most imperial dignity, full of loveliness of mind and face, and then took the traveller to the lit

CHURCH OF THE MESSIAH. Sermon by the Rev. W. H. Cudworth-

The Rev. W. H. Cudworth, of Boston, preached yesterday morning in the Church of the Messiah, taking for his text the exclamation of Peter, when for want of faith, he was on the point of sinking beneath the waves of the Sea of Galilee, "He lo Lord, or I perish." He began by telling the story of this incident of Peter's life. Peter had sprung overboard from the little vessel, filled with faith in Jesus. It was true that he had received an invitation to do so from the Master, but so strong and

tion to do so from the Master, but so strong and exalted was his faith that he would probably have thus displayed his confidence in the SATING INPLUENCE of Christ even without any special encouragement; but after he had touched the water his faith evanished, and he gave way to the natural terrors of his situation. Probably he could not swim, and, overcome with alarm, he cried out, in the extremity of his need, "Help, Lord, or I perish." Mr. Cudworth proceeded to apply this narrative to the Christian life with much force and eloquence. Many of us, he said, labored and grouned and fretted under a load of TROUBLES AND EMBARRASSMENTS and sorrows, nine-tenths of which, if we were wise enough to have faith, we should throw overboard as Peter did his body, trusting in the Lord for help and assistance. The proper course for us to pursue was to do all in our power to aid ourselves

and then confide the rest to Christ, assured that He would do all things for the best. In Christian enterprises—Sunday schools and missions and other similar undertakings, how frequently we fainted for fear of fancied troubles, instead of trusting in the Lord. Unbelief was indeed the Palsy of the Soul., against which we should unceasingly struggle and fight. With isith we might do all things; without it we should sink, as die the Apostle Peter. And in praying for help we could not do better than imitate the prayer in the text. We should not sentimentalize too much; we should simply ask for what we wanted most urgently at the present time, and leave the rest to Jesus. Mr. Cudworth also alluded to the

MIRACULOUS PART

of this Gospel narrative, and said that it did not frighten or pe plex him at all. He had confidence in the integrity and truthfulness and common sense of the Evangelists, and he believed simply that what they said had occurred had really happened, and that Peter by a miracle had been enabled to walk upon the sca. He closed by an carnest appeal to his hearers to cultivate the Christian duty of unbounded faith in Christ.

Next Sunday evening this church will be the scene of an interesting ceremony in the installation of its new pastor, the Rev. H. Powers. These services among the Unitarians, though simple, are very solemn and impressive, and there will doubtless be a large attendance. The key. Dr. Bellows will conduct the rites of ordination.

ST. PATRICK'S CATHEDRAL.

The Progress of Catholicism-Sermon by Father Starrs-Imposing Ceremonies and Exquisite Music.

The ceremonies of high mass at the Cathedral yesterday were grand and imposing, rendered more so by the brilliant music which the choir discoursed. Gustav Schmitz's Mass No. 5, which is noted for its simplicity and beauty, was rendered by a full choir and a large chorus. Madame Chomé's interpretation of Mercadante's "Ave Marin," which she sang at the offertory was remarkably fine, as was also the quartet in the "Credo" by Mme. Chomé, Mme. Unger, Mr. Riedel and Mr.

Rev. Father Starrs preached the sermen, which was founded on the text of the Gospel for the day,

Matthew, xin., 31 and 35. THE GIST OF THE SERMON

will be found in the fellowing summary:-In this parable our Lord Jesus Christ spoke of the Church He was about to found. He said that at first it would be like unto the mustaro seed, but that in time it would grow to ponderous dimensions, and that all the nations of the earth, which are presented to us as the birds of the air, would come and seek shelter under it. In the history of the Catholic Church we have the realization of the parable. At first it was small and insignificant; it

Catholic Church we have the realization of the parable. At first it was small and insignificant; it was trampled upon by the pagan world; notwithstanding which it has strode on to its glorious manifest destiny, and is to-day the greatest power in the civilized world.

Of which He himself speaks, and the grand tree which shelters the birds of the air is the Church which He built upon a rock.

The Church, like the plant which generated from the mustard seed, has been time and again trampled upon, but still to-day she stands forth the same solid old edifice, against which the gates of hell cannot prevail, and who does not feel the adverse workings of men, which are but impotent head whids, which do not impede the progress of the noble ship of Church!

The parable has again been realized in this Republic. Those of you who have been in this country for the last twenty or twenty-five years have witnessed

At first insignificant and small, it has gradually grown until now it extends its arms to the most remote corners of the land. Those of you who are listening to me to-day have but an intimation of of what the Church will be in a century from now. You are the blocks in the edifice of the Church. Stand firm and you will receive the meed of the just—a blessing which I wish you all.

TRINITY METHODIST EPISCOPAL CHURCH. Meeting in Behalt of the Church Extension and Mission Work-Addresses by Bishop Foster and General Fisk, of St

A meeting in behalf of the New York City Church Extension and Missionary Society of the Methodist Episcopal Church, of which John B. Cornell is President, was held in the Trinity Methodist church, on Thirty-fourth street, last evening. The large edifice was filled to overflowing, indicating the interest of the Church in the labors of the Society, which are for the purpose of carrying the Gospel to those in our city who, from one cause and another, never attend upon the ministry of the word at any of the various churches.

The meeting was conducted by Bishop Janes, one of the oldest superintendents of that persuasion. After the usual religious exercises, consisting of singing and prayer, the Bishop arose and said:-"We are assembled here as worshippers in

THE SPIRIT OF WORSHIP, and though there is something of specialty in our meeting, it is purely religious in its character. We represent here the aggressive agency of our Gospel among multitudes who are perishing for the want thereof." He then introduced Bishop Foster, a former pastor and now one of the superintendents of the church. In open-

duced Bishop Foster, a former pastor and now one of the superintendents of the church. In opening he said he agreed with Bishop Janes that the meeting was profoundly religious in its character. He then referred to the spirit of selfishness as the besetting sin of humanity. It is, he said, the very essence and root of all sin, and is the last form of it from which the heart is purged. It is a seeming anomaly that even those Christians which have the highest work of grace within them are tinctured with it, and this leads Christians to fail to realize what their real duty is, though when once thouroughly convinced wherein it lies they are swift and energetic in its accomplishment. He then referred to the

OBJECT OF THE SOCIETY
and proceeded to demonstrate the need of its labors. He showed how the churches of the city were inadequate to the accommodation of all, and, if they were, there were thousands who could not be prevailed upon to attend them and who must, therefore, be reached in another way. The need once being admitted the question arose, By whom must the society be sustained in its labors? Manifestly by the Church, and by its members who constituted that Church. The responsibility is upon us and we cannot shirk it; the mandate to preach the Gospel to all nations is obligatory upon all. To carry out the labors of the society money is required—not simply thousands, but hundreds of thousands—and these expenses must be paid by the Church. Those to whom we go will not pay; Christ does not expect it of them, but of his children. He represented the wealth of the membership of the Church in the city as from twenty million of dollars down to absolute poverty, and argued that in the proper performance of their duties every one should contribute according to his means. He closed with a fervent appeal to God to open the hearts of this people.

Bishop Janes then announced General Fisk, of St. Louis. This gentleman has long been interested in

in the larger cities, and his appeals for help to carry on the labors of the society were earnest and eloquent. He said the census showed that nearly one-fourth of our population was in the large cities. In 134 of these cities there were 8,000,000 of inhabitants. In New York there were 200,000 of Irish and 150,000 Germans, who brought with them the ideas and traditions of the Old World. He urged the necessity of carrying the Gospel to those who would not attend the churches, and of contributing of our means for the accomplishment of this end.

The presiding officer then announced that a collection would be taken up, and those who were not prepared to contribute as much as they desired would find slips of paper in their pews upon which they could subscribe. THE WORK OF EVANGELIZATION

SECOND STREET CHURCH.

Sermon by the Rev. Dr. Aston-"Elections, their Purity and Meaning"-A Lesson for Politicians. Last evening the pastor of the Methodist Episco-

pal church in Second street, the Rev. Henry Aston, delivered an address upon "The Election, its Re-suits and Lessons." The learned and fluent suits and Lessons." The learned and fluent speaker commenced his oration by commenting upon the uncertainty of all things mundane. He elucidated in a manner worthy of highest commendation the mysteries and science of "voting," and then drew a clear deduction by which all men may learn and become wise. It was one thing, said the preacher, to have sympathies, doubts and tenets; it was another to believe implicitly. We may have faith and confidence in a man, may be fully willing to uphold him, even in our honesty, yet, in the midst of this, our absolute ignorance, we forget God and pay

A PASSING TRIBUTE to Baal, while adoration of the Diety is altogether

neglected.

During the last few weeks, remarked Mr. Aston, there has been a flerce conflict waging in this city. It has not been, as many may deem it, a mere wordy warfare; it has been a signal victory for those who have contended against slavery and upheld the freedom of nations; it has been a death-blow to anarchy and tyranny. Now, in the pleasant time of peace, when the ploughshare supplies the place of the sword and the song of the woodlark drowns

drowns

THE ECHO OF CANNON.

let us join hands in peaceful friendship, and, gazing towards the ever azure skies, thank our Pastor

Master that the evil days have passed and the

SUNDAY IN BROOKLYN.

The Rev. Henry Ward Beecher's Weekly Instalment of Eloquence The Ascetic and the Practical—Talmage On the Commercial Rela-tions of the Soul with God—The Moral Markets-The Lost Stock Exchange.

PLYMOUTH CHURCH.

Mr. Beecher Preaches on the Usus of the Ideal-A Consideration of the Troubles and Difficulties Arising from Its Un-

The first srow of Winter fringing the sidewalk and the roofs of the houses with its mantle of unsullied whiteness, and the cold blast of the north wind, did not prevent the streets being lined yesterday morning with a long procession of churchgoers, all wending their way, with gleesome faces and their best clothing, to their respective houses of worship. Plymouth church had its usual crowd, filling every nook and corner.

Mr. Beecher preached the second of a course of Sunday morning sermons "on the use of the ideal." His text was selected from the First Epistle of Paul to the Corinthians, the first chapter, the twentyseventh and twenty-eighth verses :- "But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. and base things of the world and things which are despised bath God chosen, yea, and things which are not, to bring to might things which are."

Mr. Beecher set out with a reference to the criticisms of commentators on the things seen and unseen, as hinted at in the above passage. He then defined faith as that

FAR-SIGHTEDNESS

which lies outside the things that are. The working force of faith was the intellect quickened by imagination. He then devoted himself to the more immediate subject of h s discourse, which was the consideration of some of the difficulties and troubles that arise from the unwise use of the ideal. There was, first, the unwise and ruthless dismem berment of the real from the ideal. Any form that our ideal took must, to be useful to us, take into our ideal took must, to be useful to us, take into its conception the fact of the real. No man-in the portrayal of passion, for example, could afford to leave out the fact of anger and certain phases of passion. The ideal palace must never become a punapkin. The ideal palace must always have for its root the ideal of a house. In ideal music a man must never lose sight of the elements of nusical correct sounds. The world has for 6,000 years been in labor pains in trying to perfect from its consciousness the ideal man, or a perfect manhood. In working this out the passions and the appetites of men, which are ideal man, or a perfect manhood. In working this out the passions and the appetites of men, which are ideal presence in man for the complete accomplishment of His work in him, have not been so fully considered as they should be. The important specialty of this idea is found in the history of the individual. Men seemed at one time to be afraid of supposing that Christian character had any naturalness in it. In my day it was deemed presumptuous to apply the principles of natural philosophy to a portrayal of a solution of this character. Thus it was that IDEALS OF CHARACTER, or the men whose seraphic spirit, whose wondrous natural capacity, united with the action of divine grace, had left their mark upon the ages, were held up to the halting, striving, erring Christian as the character he must attain to if he would realize all the blessings of a better life. All that was just as reasonable as though he were to go into a public school and tell all the children who could sing that they must be young Beethovens and young Mozaris. A greater unistake even than this was made in putting this ideal of Christian character before people. There was not only the specialty insisted upon, as in its conception the fact of the real. No man-in the

people. There was not only the specialty insisted upon, as in

THE IDEAL MUSICIAN,
but a character with all the virtues, all the graces, were put before you, and it was insisted that that character must be realized. It was leaving out of the requirement the fact that some man are not born for the creating or embodiment of moral ideas that resulted in much mischief. There are just as many gradations in moral creations as there are in intellectual. If any man had the idea that to be a religious man he must be a man who is to walk in a high loftiness above his fellows, and that he was the man who was to receive angels, if they came, then he had an ideal that was a very tormenting one, and no scorpion from the pit could produce more torture. Now, I respect Calvanism, but its tendency has been very prejudicial. Of the one hundred men it has been influential in turning toward a consideration of religion it has turned seventy-five of them away from it. Far be it from me to say that you should not have an ideal. But the man should really know what it is. If you could have a bill of items of this ideal you would see that the stock lay very largely in

PLESH AND BLOOD.

You must not treat every man as though he had

YOU must not treat every man as though he had a Corinna brow and a soul-lit eye. That would be as though you were to put the clothing of a tall man on to a small man; or that which would be still more perceptible, the clothing of a small man upon a very tall man. The Bible is the most human of all books. Where is there a higher ideal than that which Christ lifts up. But what tenderness there books. Where is there a higher ideal than that which Christ lifts up? But what tenderness there is in it to humanity. What significance there is in the saying that the "publican and the harlot shall enter into the kingdom of heaven before the Pharisee and the rich man." It is a foolish use of ideals when it tends to throw discontent upon our lives. Neither must we have an ideal that is fastidious and refuses to have anything but the highest. Asceticism has its weak side; the time is coming when the Church can afford to be rich. The time will come when men can afford to live in large spheres of beauty, of leisure, of fullness of being, of the complete enjoyment of all that is in the world,

TALMAGE'S TABERNACLE.

The Wise Spiritual Merchant - Startling Spiritual Insolvency-Guarding Against the Burglars of the Soul-Necessity of Watching the Moral Markets-The Government and the Gold Gamblers of Wall Street - The Last Stock Exchange.

Mr. Talmage discoursed yesterday morning on the wise spiritual merchant. The Tabernacle was crowded. The overture to "William Tell" was Mr. Morgan's opening performance on the great organ, and the services began as usual, with the singing of the doxology.

Mr. Talmage's text was from Proverbs xxiii. 23— "Buy the truth and sell it not." In the first place, he said, the wise spiritual merchant would not neglect to take an account of stock. Once a year all the goods must be handled, and once a year the business man wants to know how much capital he has. He reviewed the books, wrote them up, and drew out on a sair balance sheet all his worldly circumstances. In year to see how he stood. Ought we not to be just as scrutinizing in matters of the soul? Why, the Rothschilds or the Stewarts never did business of such infinite importance as that going on in the heart of every man and woman in that audience. There were the goods-the faculties and energies

There were the goods—the faculties and energies and passions of your soul. There were the liabilities to temptation, to danger and death. Could it be that we had not taken and had been running this tremendous business for eternity without drawing out our affairs on a balance sheet? True such a review was not pleasant, neither did any mendicant find it pleasant to take account of stock. It was just as unpleasant to review our spiritual condition. The fact was we were insolvent! We had been running this busitake account of stock. It was just as unpleasant to review our spritual condition. The fact was we were insolvent! We had been running this business of the soul so poorly that we had to be wound up. We could not pay one cent on a dollar. We could not answer for one of ten thousand of our transgressions. There was never in worldly affairs

transgressions. There was never in worldy affairs such

A MISERABLE FAILURE IN WALL STREET nor State street as we had made in spiritual affairs. We owed God everything. Sometimes, when a man was thoroughly cornered in business and sat discouraged, there came a rap at the door and an old friend entered who got him out of his embarrassment. Just so while we sat down disheartened on account of our sin, feeling there was no hope, Christ rapped at the door and asked what we wanted to bring us out of these disasters. We answered, "We want pardon, peace and the eternal salvation of the Gospel." Jesus said, "There it is," and now we did business on an infinite capital. Now all the banks of eternity were ready with their toans, and we had on the paper the name of the King.

toans, and we had on the paper the name of the king.

The wise spiritual merchant, continued the preacher, would be on his guard against burglars!

Would to God that we were as wise in regard to spiritual burglaries! There were a thousand temptations and influences around about our soul's safety, ready to blow it up or blast it; ready to shove the bolt and steal the influite and immortal treasure. Look out for burglars. Here was a thief stealing our Christian faith, and it was very easy to lose it, but not so easy to get it back again. Here was another temptation trying to steal our patience, putting something explosive in our temper and trying to blow it up; temptation to pride and self-indulgence and neglect of the great things of eternity, made up a gang of desperadoes that had broken out of

and were prowling around our souls, trying to take us captive and steal its treasure, and in the